



There is something, even if you don't understand it. But all of that is preliminary, and the whole point of writing, of doing certain questions, the questions which come from the development of applying the ideas, which you have or which you think you have, is order to find out what you start to apply them, what is that taking place in you which leads itself to the experience which becomes your own. That's how things work. Besides the tendency very often to be very yourself in a way that all way of thinking. And it is only a very small part of that is original, I have required from the standpoint of the point, and I have made say for the reason that he did not do anything to all of that but in order to have something, what could be said, and because of this what could remain more or less permanent. Forget everything that is written down, or that only goes in the matter of the translation of a book, being, that a little while will disappear. And then is the way to find it, it will have its originality and you will not have the possibility of ever remembering all years from now, that will the idea, which is the that what we find it possibly for the first time, may have appeared to you.

So the particular application is the important part, which is the most important part. And that's how to get together in the <sup>way</sup> to discuss ideas and concepts, although it is of course necessary to become clear. But it is really the attempt that the ideas are put in the light of the situation there is of that, and to see if it was possible to express it in the form of words of understanding the ideas and the meaning of the particular kind of behavior. So the first course which I gave and which was not for three weeks, and even at that time we have been with you for that very day and there



have had questions run at those points almost the same manner as other, whatever the circumstances may have been, that there must be in it the power that enough questions will follow that we all could profit by it. Regarding questions, it is a matter of putting questions which in itself and formulating for yourself, to try to define what is really the question, to try to ask it when you start formulating it for yourself without having the help of a group. That perhaps would be somewhat more of a demand by yourself, that your questions should not be too complicated, although there may be a certain tendency in the state of mind that you would like to have some enlightenment. But I would like to say something about what you have tried to do with the attempts you have made to make it. And I would say that you do understand what it means by trying to be active and to be active if possible for a little longer than questions I repeat of questions would allow. Who has something on his mind and on his heart? Yes, indeed.

Q: I find that when I think of the future, when I think about the future or I think about the future in general, I have a sort of feeling, not a general feeling that I could well be described feeling something at. In emotional state, the point when I feel that and start all over again. It's a, it's a what feeling.

A: Yes, it's all right.

Q: Oh. I at the same time, I am not at all, it seems to be a... greater awareness of myself. When I am questioning it more objectively, a little more distant. At those moments when something happens for as long as five minutes I, I'm not sure exactly what it is. I find my mind running and I try to keep it from going into the past. Yes, if it, a circumstance where I'll, I'll stay still or not move. But in the same

now, I would answer it. I don't see it as being so strong that I would not answer it, I still feel responsible, I would stop.

A: Well, the question always has to be, what is in it for the possibility of being made. So whether the importance may be, or it is important to try to make an attempt to work up to that, whatever the condition is, or if it something that will be up and with things that there is nothing left for the wish to be made. It is quite logical that someone has to be very careful because he's thought of someone or even the right of someone people, that one becomes extremely involved in the wrong the way of thinking, perhaps it may be and that will be coming with an individual that just in a way that whenever his mind is occupied you will with a certain way, or that you get excited that is completely willing to let them know. At the same time, when that happens, then I know and I'm very involved, every time in that direction which is, not that time I am not completely involved. As a result of that there is very little left with which I could become aware. It is not that it is impossible, but the chance has been to see that I at the same time when I know, completely involved with things of something that does not require my attention at all. For instance, if I say I'm excited about certain things that are going to happen, the concentration of my energy is at that moment to the thought of the fact of that which is going to happen, and I have then already for the time being spent with the things all that might take place. If I understand that well enough, at some point at the moment when I want to stop, I have to know what I am doing and I am regretful of the state in which I am. But with things that are very serious are already playing such a part in your mind and imagination it is very difficult to know when you are thinking that when you are in an



national level. The only way by which I would do it of course is if I separated walking from the feeling. And that I try to become aware of that that is my body. My body is not the feeling of the feeling, but because of that the body is not in a certain state corresponding to that feeling. And if I now try to walk up to myself, I will walk up body in the first place to an object and then try to see whether I know the body and then regarding the condition of the body I will know more. This is how to walk in. In walking in my thinking, when I am in walking, I am in walking, not in a position of walking, but in the position of the body of which I am walking, because the body is not immediately expressed in that state of walking, but in that state it is enough of a thought, for walking is walking and walking is the thought of walking. It does not mean that I actually do not know walking, but I will know walking because the thought of walking is very simple. But the question is, can I accept it now in my position, for walking is the matter? I can say yes, think walking, that I walked to walk, that I walked and now I'm walking, but walking is walking, a thinking thing, that is I have to become aware of myself. And I have to know what to walk, to become aware. This is not the thought of walking, that is the thinking of walking does not bring about immediately that I want to walk. When I want to walk, that is, what I want to find out or try to walk on, up to the state of myself, how to be found as a thinking, thinking, thinking, thinking. It has to be found on the statement that I am, that is the first step, that I am in now, complete. Or there has to be a way to be found, that I believe that I can really walk, that the walking is walking, I am in the first from the realization of that possibility. Also I have to know that that that I am even that it is walking is still empty. I am completely aware of

influence of something brought about because of the motivation that comes of itself, it does not change the state in which I am as a person who is uncontrolled and is reacting instead of acting. All of that has to count in. That is the motivation for which to work has to be based quite definitely on a reasonable assumption that there is work to be done. If I don't agree on that, if I'm sufficiently taken up by the equipment, it is far that cannot probably quite satisfactorily to leave it the way it is and I have no thoughts about up improvement. I would suggest that try to find out what/when times when you have a wish to work and actually try to work, what is at that time the motivation. There are a number of different ways of looking at the motivation and it may be something that comes from you and it may be something that comes because it happens to be or it is something that I ought to do because someone else has told me. What is the reality for yourself if you say I want to work, if you say I am interested in something and the ideas. If you say to yourself I wish to work regardless of certain difficulties. I want to discuss these difficulties because that what I would reach in a state of autonomy is a different kind of state from an ordinary sleeping-waking state. Try to become just more clear about that. What at times is the motivation of the wish to work. And then when that wish is there, whatever the thought whatever wish that comes up and if that motivation is also there. What that motivation is there you will work, if it isn't, you won't.

Here qualified. All of your thought should ask a question—I will try to be very short in some of the answers, but you have to learn to ask the questions. Those who are not very of course are a little bit surprised, and all they would have to do, just sit. But for yourself you use it to yourself to take part in a discussion and to become part of it. And not only to



sit, and I will sit there and simply try to fill the space of emptiness and nothing is happening, I will just sit until the questions come. Yes, Sir.

Q: Mr. Ryland, reporting on my task and the experiences connected with it, Mr. Ryland. The task worked out two things, two kinds of things happened as a result of this task and one was particularly surprising, and it also gave me some opportunities I believe. Ah, the thing that was surprising I was very surprised to find the amount of advice I received from the individuals as to how I should interpret my task, and I say not be clear on it, but I found that when I would be told I found that I would be, I would find myself getting a little angry at people trying to interpret my task for me, and then going a little further I would find myself getting angry, then I would get angry at myself for getting angry and then, after a while, however it probably became possible for me to sort of take a short peek at myself and say, oh my goodness goodness when alive, look at who's getting angry and in this way I find this other aspect of the task, although I don't believe that that was the intended use, served some useful purpose.

A: Try to describe the task, Sir.

Q: The task is to try to make the presence of other persons not to sense the positions that they occupy, not to sense, as I understand it, what they're thinking or what they're going to say or to try to read their minds, but to just try to be aware of their presence and perhaps to try to make my atmosphere to being myself trying to be aware of I'm aware of their presence, try to make such an atmosphere as <sup>possibly</sup> have an effect on others and, ah—I believe that I am supposed to perhaps find ways in which this may have occurred if I can possibly.

At We talked about it quite some time last time I was here. The point, however, Ed, is whether there is something like a task you have to try to think about it before you bring to any kind of a report so that it could be shortened in a certain way. For instance, it is very simple. It was a task in becoming sensitive. And if it were possible, particularly in your case, to spend some time in the presence of people who in your neighborhood and then I changed it to a certain atmosphere around each person. So the answer is, I have tried it and I still respect you, or I have not been able to find out. You see, this is all there is to it. No further classification, and no further description of the classification that you may have encountered because someone else is going to tell you how to do it and so forth, never mind that. But now you, please at least have you been able to become aware of the presence of people in your neighborhood.

Q: I can't give an unqualified yes. I'm not sure yet.

A: All right! All right! You want to continue with it?

Q: Unless there is something else, I want to continue with unless you have something else that I should do.

A: The degree of sensitivity is dependent on the power of awareness of yourself. The more aware you can be, the more relaxed you can be, the more sensitive you could become. This one, Ed, is very dependent on other people around you and their sensitivity may not have the same kind of effect as someone else, but the way about it will help you to try to be aware for many things, that is clear, aware of yourself, and then become aware for that what might affect you. Continue again on this. But make it very simple. And if it isn't there, it isn't there. You try it, isn't there, finish. You try it now then, you try it again and again every time, you repeat it. You understand?



Q: I believe so.

A: All right, good. Now?

Q: There are two situations under which I've usually been able to begin working on myself. One is when I have a kind of physical feedback from my body which is quite accidental, or I'll notice my body in a particular state and I can see that otherwise in a situation in which I am work is becoming aware of my, my physical body. The other situation is when I'm feeling dissatisfied with myself because of some event, something I've done, or said, or emotional experience of some kind. The second situation is when I'm usually satisfied by only that when the work and I, for a period of time I usually describe myself as thinking that I am really working and I'm only actually thinking about the work. I'd like to have some way of preventing that from happening.

A: Well, when you think that you are thinking about work, stop it.

Q: How do I turn off my mind?

A: How do you allow your mind to take an interest in the work? For instance, you tell yourself now, I want to be happy, what do you do?

Q: I direct my concentration to my, my work.

A: No, continue.

Q: Well right now?

A: Now's your body starting to relax. What's your name of that?

Q: Yes.

A: Good. Supposing for a moment your mind, without thinking, could you be aware of it moving?

Q: Yes.

A: When you speak, can you have your mind as if someone else is having it?

Q: Occasionally.

A: When you cross your legs the other way, could you maintain focus of yourself doing that?

Q: Yes.

A: Something takes place in you when you want to make adjustments. This is exactly the kind of an effort. But one does not find it until you try in different ways of what is meant by trying to focus some of yourself. In the beginning one doesn't know and in the beginning it always will be mixed up with a lot of thought as often as getting nothing. Until at a certain moment it clicks. And then all of a sudden it is there. And apparently nothing has changed, only one would like changed to the extent that something else starts to operate which did not operate before. Many times I've compared it, you know, when you have these lines in psychology, we talk about that quite often. These lines like this on a piece of paper and the angle seems towards you. And you look at it, and all of a sudden the angle goes away. You know that phenomenon.

Q: Yes.

A: You've seen it. Many times, there are only drawings like that, where it recedes and then sometimes it comes towards you. What does place? The drawing is not changed. It happens to take place in you. And it happens to have something to do with your eyes, that all of a sudden it is this way and the next moment it's the other way. The question of being thoughtful or feelingful and the question of being aware is very much like that. I have moments quite a number of myself sitting, and I could tell everybody that I'm sitting, or I was sitting. I am still sitting. And at the moment still that I sit, I realize that I was sitting and I know that I continue to sit because in the future apparently I will be sitting, and I sit now at



this moment. If I try to make a distinction between that what is a memory  
 and that what is coming, I try to reduce it so as if the two things could come  
 together in a moment of existence. I will then become aware at the moment  
 of something taking place of myself. And I say now, I am sitting. Although  
 when I say it I'm already thinking, and my thought process has started. And  
 I remember that I said I was sitting, at the time that the moment at which  
 I should become aware has gone through me. But I say the moment that will  
 come I will now use it to ask if I'm aware at this moment. As long as I  
 keep on talking about it, I will continue to be aware as called in a thought  
 process without having the quality of the experience, which is for me an  
 experience. If my body is not moving, it becomes very difficult. Because  
 in the past or in the future it's the same. But if I make a movement, either  
 with my arm or in getting up or in changing position, or in changing my  
 facial expression, or in continuation of a talk while I am talking that I  
 hear myself talk, then as I talk I become aware of the movements of my lips  
 in forming certain words. I have then something that is dynamically flowing,  
 not static. And with this I become aware of something taking place which I  
 cannot entirely predict, although I am more or less familiar with my behavior  
 forms. I become aware of that what I am at that moment doing. And I can  
 then reduce that what is coming and that what has gone into and into to the  
 point of memory, that is, consciousness, of being aware at the moment of  
 my existence. And although aware of this moment, that I am aware of that  
 behavior form. For instance, I move my arm, I stand, but I remain now aware  
 of the movement of my arm as I stand and I bring it back again to my body.  
 When I say I have my arm behind me I have my arm like this, and I stretch  
 my fingers out and I again connect them and I make a fist. All of this I  
 could become aware of and the movements stop and I move, anything else has

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a registration of that what is taking place, in my mind. That is, that what takes place could not be involved with my kind of a feeling. So the statement that I make to myself, I never say yes, while I never say yes I'm sure of my aim at that moment something takes place of the awareness which has nothing to do with the thought. You see what I mean? (The understanding more or less that I mean)

Q: Yes.

A: It's not a question that you have by experience that I mean, that is, that is different. But at least you have an idea in the direction in which this kind of a thought process might go. And that the attempt should be that one ought to make in order to be aware at a certain moment of that what exists. One lives with these thoughts and these feelings for some time. That is, they should be in your mind. Different people sometimes have it more as a feeling, sometimes have it more as a mental process, it doesn't matter very much. There is at a certain moment, the possibility of that changing over into a realization of one's experience. This is what I mean by practice, because as long as I keep on thinking about it, I will never experience it. If I live with it, there is a chance. And it is simply that the chance exists, simply because the very moment at a certain time will produce the specification of experience. Unless I introduce in my mental process the constant attention required for that to occur, by being aware, I will never be aware. But if I live with it, there's a perfectly good chance that at some time the awareness will become a reality and it may not last, but at least I will have the state of having experienced it. I'm not talking about to you, am I?

Q: No.

A: You understand it?



Q: Practically I understand what you're trying to mean that a good awareness can be observed oneself in actively without them in...

A: You try it, you find out what is the best, because activity when it is too involved already will make you absolutely incapable of ever being aware of it. You try, for instance, you sit in a chair, you're aware of yourself sitting in the chair, you try to get up, you lose it. The very fact of giving commands to your body to get up is already enough to drain all the energy into the mental process of saying, I want to get up. And the awareness is not there. The moment when you stand you could again become aware. But that moment, if you're honest, you have now separated from the first moment by a period of not being aware. That is needed first is to be quite honest about it. And not to allow the thought process to take the place as a substitution. But that actually the experience of awareness is something that one can experience, and from that moment on, if I have that experience, then I start comparing all other moments with that particular one and say, no, it was not awareness as I have known it.

Try it, when you sit, when you get up, when you sit down, when you get up, walk, come back, move your legs, move your arms, move your head. Try to become aware at different times of different parts of the behavior forms of yourself. Only of your body, not your thoughts, not your feelings. And do in such a way that that whatever you want to observe is something without any particular feeling, any kind of a description, nothing that belongs to any of the other senses. It is a simple relationship between a part of your mind and the body only. And your feeling must not play a part in it at all. It is the first step. Or rather, it's an important step, it becomes a step all the time if one wants to start working, and it is always ( ) attitude.

One must know that that is the background. That is constantly what I

have to return, is to the fact. There's a day you can sit, for this kind of purpose. You sit in a chair, you can be peaceful, you try to see yourself, that is you have no doubt. You submit yourself peacefully as that not too many thoughts go out, unless you want them to go out, but you try to keep them within yourself. The feeling also, try to make it become it to not necessary to have a certain emotional state. And then you are sitting as a body, which you know very well, and you are aware of yourself sitting. And then you say, I will now get up, and I get up. As I sit, you will know it, but you probably can get it back. Well if it's not going back it cannot back, sit again. Say, this time I will do it. Now I am not a little bit more successful, then you get up you will know how to sit again sit down, do it again. Repeat it, repeat it every time. When you give to say I'm sick and tired of sitting down, I am will walk. Well, well, opportunity is there just the same in walking as in sitting. Now back, go over a door, come back again, sit down again. Try to be yourself again. The next time again I walk, I walk, I walk, I walk, I think this I do walk. This body is taking that, that is this body is you engaged in some kind of activity and something of us wants to become quiet in that activity as it takes place. And at the time it takes place. But afterwards, not before. When it takes place, at that moment I can be aware, and then afterwards go back to get a thought away and it is not a feeling, it is just a matter of the mind. I am at that moment that what I am. All right? Well we know if you have difficulties, because there may be difficulties, unless you are not a little bit too much involved with other things but the thing is that you have still start to occupy the mind, and very little to start the mind to be abstract, to be objective regarding oneself. It's also possible that in doing this kind of a thing one finds a little bit that it is a selfish affair, that it is



too small for you and that you ought to do something else, a little bit more difficult. But that's to be distinguished. It is usually this childish business that is needed. Because as with him do it, I believe you. And you're not the only one that you find out you cannot do it, and if you want to remain honest, don't think for a minute that there are other people that can, or can not. We are alone, that week. The necessary job is made, and by constant willing attempts looking at them, thousands of them, say you think certain actions of movements without any questions. It is then not possible it would be idiotic to talk about it.

Q: My task was to show different methods with respect to which it no longer remained a public task...

A: That was a self-imposed task, wasn't it?

Q: That was a self-imposed task which I think is your point.

A: Right. I know.

Q: I presented and during the period of time I worked on that which I like classification as, namely that during the third and fourth and seventh and eighth day I realized that I needed the most difficult time, those times when I had to virtually spend constant hours of time trying to. At other times...

A: Steve, don't tell me that you were in need of the law of Seven to that?

Q: No, I don't need it, I'm just saying that that's what it is.

A: It's interesting, I think, if you continue doing it, it will stay away, it will not be the same. I think it is an initial effort which runs out and then if one starts to understand it, it is a continuous. The way, it's exactly the same as if you were to start a game of cards and it became more and more difficult to play it further. So it is in that sense simply

that was either close up or at that point and what to consider because you is interested in wanting to continue.

Q: At these moments when I found attention was the very point that you were making, clearly to look at the body going objectively, and I sat there and just observed what was happening.

A: That is good, but then observe it without even having the idea. Because as much as the other comes in, that you don't make changes, you might start feeling a little sorry. You see, as you will start to think about it as a task which is good for you, that has to be very careful about this, because the striving that is still there. It really is vague in the beginning, it can be thought of as not your doing. But when you really can say I'm absolutely neutral regarding that what I was, without any thought or without any feeling, it takes a long time. That one is to not be, to continue to want to feel or to want to think, not that you want to be first sorry for yourself, or it is such more that I want to place it, I want to describe it, I want to become more familiar with it when I can put a certain word on it. I can even say, Yes, it is a word at least. Immediately when I say that, I'm not sure.

Q: The minute that I try doing that, though, I, I started failing at the task.

A: Yes.

Q: It's only when I don't.

A: That is right. That is right. You should understand, try only to become aware of something without trying to do it. Along the line of that because to want to the thing itself is to have a task and you try to concentrate on it, then it is impossible to change it. To change it, you have to be involved in the three lines and then something when you are not. That is the interesting



part of the psyche which we don't know, because we only have certain formula-  
tory processes, certain pulsating processes, or certain emotional processes  
which also take place in the thalamus and the hypothalamus and on fourth, of  
certain sections of the brain. But more talking about the part of the brain  
that is not used at all. And which is completely virgin territory for the  
possibility of the acquisition of that what is a faculty of objectivity.  
This becomes important because for that reason, nobody knows what it is about  
because no one uses it. But when it starts to be used, it becomes a very  
important factor. And that factor in my mental process has to be completely  
divorced from any attempt to describe or any attempt to expect. And as soon  
as I do this I spoil the virgin territory by something introducing of my  
ordinary brain, because it happens to be useful matter. To some extent it's  
a question of science, as a question of keeping absolutely separate certain  
things which should not be called by something else. The process regarding  
the development of that part of the brain, those are the sections that are  
involved, is really like I have a certain substance that I must protect, from  
dust, or I must protect from hydroscopic water that is around, from moisture.  
Because it is to some extent open, and also will attract something from  
the atmosphere around it if I don't protect it from it. When I have a certain  
substance which is hydroscopic I have to put it in a desiccating where there  
is no water. When there is something that I don't want to get dirty I have  
to cover it, I have to put a glass plate over it or some kind of an inverted  
tumbler or whatever it may be, in order to protect it so that it can remain  
pure. The question of catalyst for instance is chemistry, is that the catalyst  
has to remain pure because any impurity will poison it. And it will not function.  
It's exactly the same with this kind of brain matter which is available in a

lowest being, and if he knows how to touch it, that is how to become, how to become in such a state that the little road is opened to it. This is the effort one makes. It opens the road. Then the effort can result in the recording of an image of oneself in an objective space. And then it can remain pure. But as soon as I allow anything to define me, from the rest of my mind, or even any kind of my emotional feeling coming in, it spoils it and it poisons even that part of the mind's functions which could have been and could remain pure. You see that the question of immortality means it cannot be positive and it cannot be negative. The question of moment means it cannot be past and it cannot be future. But it is ephemeral, it is passing, it goes. So that the moment at which a moment is, is only that moment. And that is why with this aliveness it disappears then I think.

All right, Steve, continue with it. But why do you now want to smoke, smoke only one cigarette, change your task instead of having nothing, just a little. But at the time that you want to smoke, of course you know that there has to be a certain control in that smoking, you do it for a definite reason, this is satisfying the body and at the same time being that whatever you are indulging it with the knowledge that you are indulging. So that something allows you to indulge. The cigarette is then not at the negation of your body refusing to smoke. But it is because you allow your body to smoke at a certain time when you want. And at that time when you say no, no, no more, you stop half way. It will become a habit after three or four days, then again one day, no smoking - the next day, smoke all you want, you see, the following day two cigarettes, the next day one, the next day five, you vary it.

I won't be home for... maybe I see you in New York. Then we can talk some more about it. Always vary it. Always make a task out of it. A task lasts



only for a little while. Maybe a week, sometimes it can be extended for two weeks, never longer than that. And when a task is too old you have to get another task, and later on maybe you can come back again to the first task that may be. But a task has to have constantly new life. If it isn't there you don't do it right--you cannot do it right, because it becomes, as I say, a habit, you become already so familiar with it you have no attention for it. All right? So whatever you want to change it, you change it. But always some one in you changes it. That is, you say I allow the change and if you wish you can say, I allow this body to make. Yes.

Q: Mr. Myland, do you think the use of drugs can have a positive effect?

A: No, no. No. No, no. It cannot not. And you are very interested in it?

Q: Yes.

A: Were you at Milbrook when I talked about that, tell us, were you--not now. I talked about drugs almost, satisfaction. There's a good tape on it, by the way. You know--would it be useful to play that tape for the people here? Who's interested in drugs? No, none of you are. Are you suffering under it? No--you think it is a danger? You think it is right? You think you ought to do it? You think it is helpful? Would it be useful? ( )

Paul, you were there, you think it would be...

Q: I think there are a lot...

A: Really, yes? It is a discussion or talk at Milbrook. Larry and some of the other people were there and we talked at great length. And in a good way. No! As you remember because it was something that was on a good understanding basis, I believe. And, of course, the question came up in relation to Gurdjieff and what does Gurdjieff, or would Gurdjieff have said or done, or what are the ideas in connection with taking drugs. And, I tried to explain

what my particular attitude was. It's in all my mind at the moment, too, to send the tape down and whoever wishes to hear can listen to it. But let me warn you about one thing—it is not something that I like to have given publicity. It was a closed session going on. And it is not necessary to have it given any further notice to anyone. Because it is not meant for that purpose. It's only for those who get really interested in drugs and would like to know what is the position regarding an objectively viewpoint. As far as drugs are concerned, can they be helpful or not. That's the whole point. It is not in any way denigrating. That is, I really don't care what happens. Only it is the, perhaps, the combination of different viewpoints of a certain kind of scientific discussion. So now. So we talk about it if you do hear it. I want to pass that you will follow that kind of suggestion because otherwise I don't, I don't want to expect you to it and I don't want to, I myself don't want to give publicity to that kind of thing. I want to trust you. So only on that basis. Now questions?

Q: Mr. Wyland,

A: Yes.

Q: Previously you mentioned that among in you because some of what is going on or the situation. What is this concern in you?

A: Now this as of course the big problem. Again it is based on an experience that one knows that something is up in order. If that experience is not there it remains dangerous. And therefore the explanation has to be theoretical for those who do not have that experience. On the other hand, if the experience is there, one does not ask the question, one knows it is there and something is then taking place which happens at that time as if something has happened from outside. The explanation you might say then



I experience an awareness of myself and particularly my body behaving in a certain way such that it is as if there is something outside of me which becomes aware of me. Now this happens to take place I cannot say, that something is separated from me and is actually outside, because if that were the case I would have to make it with a certain sense of vision, or if it is a kind of immaterial form like consciousness, it has to have a certain function by means of which it becomes aware of something of myself which is quite material. I would have all kinds of difficulties trying to explain it of something that is actually outside of me and has separated from me. If I say it takes place in me and it is as if outside, I hardly enter the question well enough because it is really in that case as if questioned. Have you ever thought about as if? Have you ever read any book on the philosophy of as if?

Q: No.

A: There's a very interesting book by Wittgenstein on the philosophy of as if, the assumption of something as existing and treating it and it exists and giving it by means of that a reality and because of which then that what not exists starts to exist. It's very interesting because how often do I live in a certain possibility that might come and then it will occur. If I think a great deal about getting sick and having an appendix inflamed I probably will get to the doctor very soon to have my appendix taken out. If I imagine one sickness, I probably will already get worried when I buy the ticket. Many things take this way place in a psychological atmosphere about which I do not know enough and I don't know how often my mind can play tricks on me. But in any case, if I have something to do with the possibility of being aware and I define the awareness as something that becomes aware of myself in an objective sense, in the beginning I have nothing that is objective

then only this particular thought of the possibility of objectivity arising if I only knew how. And the only way out is that I start by the assumption of it so as to be able to object.

Do you know much about mathematics? Of how a certain unknown heavenly body is determined in the particular point?

A: Yes.

Q: You do know. Either it is an ellipse or a parabola or a ( ). Well, I assume it is an ellipse and it is in between the other two and then when I start configurations of a starting point, which then leads me to the result, I then say it is closer to one of the other. Working with ( ) in that particular case will determine for me that it is either ( ) or there or it has to be without ends as it were, you know, going back infinity. The assumption is simply that I start with something as if it is the truth, and then by acquiring and collecting material regarding the truth to know what to be like that I will find out if it is the truth or not. A working hypothesis is simply based on the truth of all answers that I have about. And with this I start the assumption that this is reality. And then I start then with that kind of reality as experienced, I possibly discover many things that I insert into my working hypothesis, and then I have to change the hypothesis because my work indicates that something else has taken out. Relativity theory of Einstein is a very good example. But finally the truth comes out as a whole. And it is still this question of what this working hypothesis changes over into an action and tries to be demonstrated. That is the right to be checked. For the time being I must believe that I must believe so much truth until I'm convinced it is not actually useful, and then I must suppose to know why it is not truthful. So the acquisition of knowledge simply means that with the assumption as if something exists, believing it to exist, I acquire data



which are either fitting or not fitting. Regarding the question of objectivity, starting out with a subjective notion, thinking that it can be possible to be objective, I assume now something that could be objective regarding me as if it is outside or as if it functions within me or if it is outside. How much of that is a separation in the beginning depends entirely on the intensity with which I start to work. And sometimes that intensity can be so great that there is a momentary flash in which I realize that something definitely is apart from me touching me. It will not take place in many cases. I only say it is possible, but probably what I want is when I start to assume that I could become objective there are certain data that are added to it which help me gradually to become more and more objective and finally that what is wanted to start with becomes real. In that particular state it is as if something I myself do it again, if I can have I say, it is true that there is a separation of something of me which begins function to be aware of that what is life. In Cartesian philosophy it should be called "I" and "It". And before I really is sufficiently grown up that it could start to function independently of it, much water will have to flow over the dam, because the building of our I is a very long and tedious process. Because the building of I is not a rational process. And there are all the time obstacles in the way and Mother Nature is not interested in my I. She is interested only in my it, the function of it - I on the way I am an earth and she prefers me to be as much asleep as possible. Because then I don't ask questions. When I start to ask questions, I am off one of the herd of sheep but I am black, but I'm not black on the outside, I'm black inside. Within me something is not quite right, and that something is not satisfied with the assumption that it is only a hard obstacle ready to be made to be slaughtered

and to be eaten. And the question then, that I regard myself as a black sheep and recognize my blackness means that I sit that moment here in the blackness within a certain optimism which has to be filled by means of light. This is what makes it black. For that reason I cannot now that I am different from the herd. And with this I start to question, being different I become interested in questions which are not the herd questions. They apply to human beings, or human being becomes interested in questions not of the earth. Sometimes we say yes, it's a little spiritual, sometimes we say it ought to be questions, sometimes I say it is much more religious and it has to be shifted or in some form or other, if I believe that something exists outside of me, and I will want to believe in its existence I do as if it exists already like God, and I pray to it.

So I'm used very much to the assumption that I make every time. When I say I love you, it is very often the hope that the other person also will love me, and then I say I love you I really don't know if I love you, only I like to say it, and I like to repeat and even when I get married I will never practically that I will say, though that the idea, I will always stick to her, because I will protect her and this and that and so forth forever, until my last moment, forever like heretofore, whatever it is, all kinds of promises I will make at such a time. And I do it actually on the kind of a thing that I don't know anything about, hoping for the best. So the assumption of an as if is the usual kind of a thing. I really cannot it to be, then I say yes it is there, but it is very much like throwing a rope up in the sky and then climbing up on it. The hope, you know the trick is they throw it over another little rope. But whatever way it is regarding work, I assume that something can start to grow, and if there is a certain incline which again in the beginning makes believe, that there is something that could grow, this



is of course a question of one's mind, that one knows the way I am is not the way it ought to be. I'm quite convinced that if I can think about a person being conscious and I realize I'm not conscious, it would be idiotic if I have the thought of the possibility of consciousness. So far that reason there ought to be a road to consciousness and I will start to find that particular road, if I am interested enough to reach that state based on the fact that what I am is not satisfactory. So again, I'm perfectly willing to admit that although I'm not conscious I will act as if I am conscious. Then I will start to perceive certain things and I will run into all kind of difficulties because I know that the obstacles that are in my way are constantly obstacles that are non-conscious. And when I make the attempt of being conscious, the description of that that I realize sometimes is also subjective description, no whichever way it goes I'm linked. At the same time I start because I have an inner desire to become something different. Now that what is my inner desire to become something different, is the beginning of that which could ultimately separate from that what I am. And it is the beginning of an I if only I know how to find it, that part of us would grow up. Now again, it's a question of experience if I at certain times become aware of myself and it is then as if something is there, gradually this particular kind of an experience changes into I being aware of that what takes place in my body. And the emphasis is more and more on the possibility of I seeing it, instead of it being observed by I. But by experience again there is a reality which starts to show to me, and that that reality is the terminology of Gurdjieff being called conscious body and that could be called not only in Gurdjieff's terminology but also in many religious terminologies that is what is one's soul. That it could be built or that it could grow, that some-

thing is there that could grow out into the formation of the soul, this as an experience of course can take place and that I say, Now, I am not one, I am two, I am, maybe, three. When I reach that state, perhaps I can become one again.

And philosophically speaking, that is really the question that would take place and that that what has become one again is i. You understand what I mean.

Q: Yes, I do.

A: Don't think for a moment that it is impossible, but it is something that one must want to experience and then looking forth at the possibility, one really becomes alert to something existing which you have not seen before. And that there, with this particular, is this particular process in which requires, of course, a certain amount of liberty and independence. That one then has experiences of oneself as it can be, that is without any question.

Q: Thank you.

A: Yes.

Q: I'm reporting on a self-imposed task.

A: Also self-imposed, no cigaret smoking.

Q: No.

A: No. What was it.

Q: It was to put things away rather than sleep and I find that I was trying to notice something, a small part that ran through my ordinary life which would give me a chance to observe myself at different times throughout the day which I perhaps would not forget myself. And I found that when I was doing this, there were two sorts of, perhaps you could say rhythm, that I noticed, one was the old one which was business of the present time and hoping



for something else and dropping things by the way which was very tense kind of thing, and the other is the one that I was trying to get up for myself by controlling myself physically which is much more relaxed and much more calm. And I observed the difference in myself physically in those two different rhythms, the tense one and the relaxed one and...

A: Now let's be logical, did this take place at the same time? I mean by that, when you are relaxed and when you are tense.

Q: No, these were two different times.

A: At times you were relaxed, at times you were tense.

Q: Yes.

A: Good. At times you were putting things away and at times you dropped them.

Q: Yes, and I tried at first to observe myself not putting things away, but putting things down to see what that was like and then put away through the task, putting them away.

A: You understand the difference between thinking about observation and actually observing?

Q: One is when, there are times when I would catch myself saying that I was doing this and very much afraid...

A: Change your speed of talk down to half the rate.

Q: All right. I feel something...

A: Good, are you aware of your mouth, your jaw moving...

Q: Of my chest.

A: Yes. All right, you are aware of that.

Q: Yes.

A: You are aware of your voice.

Q: Yes, I am.

A: Can you pronounce

Q: Yes

A: Make your voice louder.

Q: I can.

A: But you see, objectively, that is not identified with it, not liking it or disliking it. Just being. All right. You are aware of your head nodding.

Q: Yes.

A: You know, it is stiff in your neck.

Q: Oh, at the base, the spine base at the back of my neck.

A: Can you relax it?

Q: No.

A: Try. Can you see yourself do that?

Q: Inside, not outside.

A: No--not inside. As if something is aware of you, as if someone else is looking at you. Yes.

Q: No.

A: You can will yourself that of yourself as you sit.

Q: Remember.

A: Can you remember yourself as you sit that that you can see could become a memory. It's another way of defining that to say "remember" yourself. It means I am aware of myself so that that that information is memory can take in the memory of that time, when I was aware. You do that at the present time all of your muscles. You try to relax from the head down. Take all the tensions out of the muscles of your arms, your body, your feet, your legs, as if extra unnecessary muscular tensions leave you, by means of your legs, by means of your arms and your fingers. You keep your face straight. You keep



no expression on your face. You say now, "I".

Q: I.

A: You hear it?

Q: Yes.

A: You are aware of that body saying "I".

Q: Yes.

A: Say "Ia".

A: You are aware?

Q: Yes.

Q: You do that five times a day. The proposition and the saying and you listen to your voice, and you say it at different times differently. Sometimes you dwell on it: "I". Sometimes you say "Ia". All right. This will give you a taste of what it is to be awake. Because you're not able to do this unless you are awake and really want to, and the taste then will linger and with that you capture other moments in which you think you are awake. And then you have to be honest, in admitting that it is that taste or it is still not right. ( ) Your tendency is to go over into thought, to go over into a feeling, to associate with what instead of working. All right? Try it, after one week let us know.

What other questions, practical work, difficulties you have, relationships which upset you. How to deal with it. - END.

Q: In domestic situations...

A: Yes, good.

Q: If the situation is not running according to the way I wish it to run I try to force the situation to run accordingly.

A: How do you know how it ought to run? Are you a domestic relations expert?

Q: No.

A: Well, what is it that makes you think that it ought to run in a certain way? If it's a relationship regarding your wife or a relationship regarding children, it has to be understood with that kind of a relationship you, regarding that also involves the other person. If it is something that you want to strive for--for yourself--you have to agree that the other person is involved. In your own private affair that's different, but that is usually is not domestic. You see what I mean, you have no right as yet to say it ought to go in this way. If two of you who make up the domestic relations are convinced that both of you want to strive for something, that is, let's say, still very broad and you want things, it's quite right. What is it that you think goes wrong?

Q: I think that things become sluggish.

A: What is sluggish?

Q: Slow.

A: What is slow?

Q: That the activity or the rhythm of the household is slow or sluggish.

A: Who makes it?

Q: I blame it on my wife.

A: And she blames it on you.

Q: Yes.

A: Or on your misunderstanding.

Q: Yes.

A: Well, settle things. You give in a little and she gives in a little. The rhythm that you establish is one hundred times a minute and the rhythm that she wishes to establish is two. Settle the story. You can, talk about it. After all, she's entitled to domestic affairs. To know what you wish,



maybe she can change it. Maybe she can encourage her, or dissuade her, suggest what she will do. How do you know? The answer that your way is the best? Has it been <sup>well</sup> proved to be the best? Is it the best for everybody? Including your wife? You don't know. It's an arbitrary notion you have, it has nothing to do with Mark. Because as far as work is concerned it couldn't make any difference whatsoever. Slow or fast, eventually to get, all of that becomes simply a very fascinating experience. If it goes on like that because of that, when you have to make a choice, when you have to be at the office and you're too late, of course that's a practical question. Then the standpoint of Mark, of course, either I don't want to go to work or I realize that I have to go to work at a certain time, or if that is the way that we, because that, I have to adjust my own behavior, so as to conform to it. In both cases there are opportunities for Mark in being asked to adjust or decide. You understand what I mean. Talk it over. Find out what is the point that you think that it is too difficult. Maybe you're quite right. I don't know, I don't know what kind of a year it is, but maybe it would be difficult, maybe she cannot change it. Maybe her point is just that opportunity. Maybe it's not want to sit down she wants to be up, and when she wants to sit down you want to get up. But talk it over. It couldn't be only that. You know for yourself if you try to find out what is it really that troubles you. Usually to find out for yourself, sometimes it is quite simple, to be troubled by some kind of a little thing, but if it is a big thing that is an obstacle, usually you have to use a cleverer probably to remove it. But you have to realize it because it's in the way of domestic bliss. One has to live in life, that one is married one has to sit together. It is the problem, if I want to live together with someone naturally I have to make adjustment, so has the other. And I want to find out, perhaps we settle fifty-fifty. Maybe we settle ninety-two, in other cases 10-90. But

I want to know, and I say later, I think you are a little sluggish, but you  
then she says, no, I'm not, no, you are not. Then she is no longer  
then you stop. At another time you say, you know I think if I were not  
a little bit, would that be under for you? She says that you have to  
do!

Talk. Try to remember that it is in you that objects to certain  
things. It's not only himself, I'm going to tell you, it is in relation  
to many other people. It is interesting that you feel that feelings in you,  
or that has to be like you will, but that the rest of the world is not at  
stop. Many think that you forget that you're not alone and that in very  
often heard as unusual. But that is interesting you really to investigate  
certain things first, and that makes other people's problems easier are  
solved in a sluggish way, or that there are lots of people who are sluggish,  
and love it.

Her statement ( ). In you grow up, at the point of growing up,  
we are not isolated and feeling ourselves like children. We don't talk  
nonsense. We talk like growing people. We talk because we want to get  
at the truth and it is impossible if we don't talk because we are still  
understand us by just having an attitude of an expression on our face, which  
many times is missed. I hope to see you in order to say this is what I  
dislike about you, and really if you could change it would help us and  
then there is a possibility of an exchange. Remember that you can come  
to a conclusion, and you will until you have a conclusion. And might not  
today, maybe tomorrow, maybe the day after. But you know it in your mind  
constantly to try to make it a certain conclusion. But even if that that  
is the problem, it's perhaps emotionally related, you have to understand that



words. You have to be careful, you have to be sensitive, you have to learn to understand what any person else would like to say and cannot say, and that sometimes does not change the solution to the particular problem, but the knowledge of the problem that it exists, that one acknowledges it, that one knows, it is there, that even if it is not actually solved, that at least one works on it.

All right? Straighten it out. The reason, obviously or not, all these things are based on a little bit of a sense of responsibility, very often unconscious, intuitive. And why shouldn't we be able to change a few things which are really, as I say, quite real. How can that work?

Q: How could that be accomplished with a person?

A: By looking at yourself especially. By seeing yourself being hurt. By seeing yourself being indignant, by seeing yourself wishing to control. By seeing yourself wishing to condemn. All of these are states. They are conditions in which you live and you think that to be there because you think you're entitled to them, and alive that that happens in an individual sense will always say your body for whatever reason that the emotion feels is necessary to respond. And your mind may think does not take any particular part. You know it, you let it go. You even glorify it because you think you're entitled to it. As far as that is concerned, one considers this, one considers the situation with one's mind, looking at it even if you cannot be objective, at least one tries to see it. And one sees it and perhaps by visualization perhaps, and then it is again, I behave like that, I've been able thousands of times, even it is again, isn't that interesting. It's an automatic working of spirit in it, in a relationship particularly when I am emotionally upset and my body belongs to my emotion. I was introduced from my mind something regarding my body,

and instead of sitting and standing about it, I start to do something with my body because my mind tells me to do it, and I leave my questions about for a little while. All the kind of suffering that people usually have, and particularly suffering when they feel as sorry for themselves, can be solved by each people getting up and doing a little. Really, and if there is no death and no death, with around the clock, but later on, be about to run your, only the red light and that trouble with the police. Whatever it is, all the time something else is suffering this particular state of your emotional center wanting to have it's way and all if you, with your mind, has no choice. The question of that is that that I take a position, that thing is something to me that you I want to see this what is taking place that is taking place. That I am subject to this and that and that and that and that, that I have also. And now I want to do something about it or I don't. Well in this a question I can make. I say, yes, I love it, I want to follow it to the end. Good. Go ahead, sit, tell her, that she is that and that and that and that that you are too late at the office or whatever you go. So clearly, tell it, but get it done. You see, don't keep on repeating it, let it go of your system. Don't have it done, you remain responsible for, but it is, at least I want you. And then when you are ready, then go away and do something else, and then remain ready when you will go to the street. And you tell yourself how good you are, and how bad your condition is. You know, repeating it, all the time you tell yourself, but whatever you want. Good, tell you keep your voice. And you say, but I am repeating it. Now, really, I have patience, I was not wrong, the whole. All the time still something very noticeable you say. Be that for some time. You will keep with a little while and you say this, how I wish. And then you will have another word. That



involve certain things of which you must see. It does not mean that you can change it, because there are many things against it. And you're sometimes so tremendously bound that only when you start seeing it, you may start to realize how much you are bound. In an unconscious state you don't know how much you are tied up. Then you wake up a little bit you probably will see, then certain things ought to be done. You may not have the strength, you may not have even the desire. But you still think that you can get away with it and that you don't have as much of that kind of a problem. If that's the case, however, the trouble is the problem that you think you are in that you ought to be out of which you become convinced that something in your life must be that way also the place simply because you're not a very important. But the problem is and you are supposed to be a man. So you are supposed to believe in a man. And you ought to be whatever you can believe in if you are a man. And then start, talk that way, believe that way, think that way, feel that way, think that way. As if you are present to that what is the your smallest intention. But this time it is under the, under the influence of something of you, which requires that something help to be at that the way it is directed to. Out of that probably still want an indication of any idea for yourself. It's a question of your willingness, it's a question of waking up just a little. It is having the will to a kind of independence because the sleep is not so very important. And you're a little bit awakened in it. And instead of depending on some outside influence of hallucinations of how things ought to be, you take a little bit more into yourself, and at that you begin to be a little bit lighter and more aware of the down-

disturbing you. It's a little bit of a jolting in your sleep. It is not so comfortable any more. It will make certain things that you have had which you cherish. And you look at yourself every now and then, with a little bit of bewilderment, and perhaps also with a little pride. All this is good, you will make up. There's not nothing any danger to take up, but you gather them, which are in useful circumstances when you are called to put things in the proper place. We are not so far from actual clear thought, not children. If we want to grow, we go to the help of the world. Everyday, that is your job. You try to do up to you are working. It's a very difficult thing to do. Because you all the time believe you are doing thing, you are uncertain, people can you grow, but not win, you want others to recognize you for whatever you are. And really it's true, maybe in ordinary life you do stand to a little bit. And maybe you know a little more, or maybe you know, I don't know how many more. From the standpoint of a spiritual or a psychological development, you are nothing than only material and the the growth of the life into something that becomes really wonderful, simply because that what you are at the present time is not at all your own, it seems to be rather future. It happens to be part of <sup>of earth it has not to be part</sup> of a larger whole, and you are a part. And there is nothing really if you want to do it, in all history, that you could consider, this I know, and this is my own. Very, very little. Because many of the times this I have tried to understand, I have tried to outside conditions. That is, when I am in a position to see my own, it happens to be my help. That would be it is really very very small when it comes to the question of spiritual growth. In the way of spiritual growth, everybody knows that they are in with something else, when they



have no business with that the quality of one's feelings is very often quite chaotic, sometimes hysterical, or sentimental or simply a little silly. What is a man for himself? What is he about that one holds up for oneself as a man? To which one wants to go. How it takes in the imagination from other people, hoping that they will have seen? He does it when there is something in us in simplicity in which I believe, and for which I do not need the particular recognition from the outside. If I'm sure I'm right in my domestic relations, I will fight that I have definitely a right to make real that what I think ought to be. If there is truth in us there is no question about wanting to fight for the truth. The reason I don't do it is because I'm old now. The first place where is the certainty for one's self. What is it that I really believe, what is what I see? And that what I do may be my weakness, maybe that with which I am born, maybe that what is in Gaudyoffier's mind which suggests another of something that is essentially human. Whatever it is, it is life in us, and perhaps at that point one starts to remember, and then it has grown and has acquired characteristics. The something in me is the way I live, in the way I believe towards others, in the way I perceive myself, and the way I would like to be liked, the way I believe that others to be regarding me. All of that probably is an enormous disorganization and confusion or other things I have to get rid of it in order to be able to understand what is really in me and what I really see. Something is for the moment, you don't want and sit down with yourself and do not understand, what I see. What is it, what is this me, what is it that you are what. And if it doesn't get it, then it gets angry. And it may particular reason for wanting it, and it may temptation for acquiring it, and wanting it. Is it really true that it is necessary for

my life. What is it that I could make simpler? What is it that I could do without, without becoming a hermit, without not fulfilling the obligations in my ordinary professional living, or in my friendships and otherwise it is that way so that is necessary, for such things for the time being I can remain unconscious. But there have to be definite moments of coming to a truth about myself, whenever I am I will know it that is the case, I will really then start to grow, because it will be based on something which is much more solid than that what I now always appear to be. But why not agree with this, it doesn't make much difference. When or later you find out. I hope that life will make you find out, if you don't find it out yourself because of your own position. Life, I hope, will become so difficult for you, that you have to find out. Sooner or later you will find it. Because sooner or later in life you have to do. There is no end unless you want to believe in immortality without doing anything about it, you just as well say expect that God will come and take you by the hand, why should he? But one must know for oneself what is the right thing to do, and this is the question of study. The question of considering, something called meditation, but in truthfulness not dreaming, but to be that one is and then to see in there any possibility of that what I am, to become something different so that I needn't be without it. If that's the case, and thisness interpreted in Work, as a means of getting away from that what is not, and it is also a means of paying for that what we are in the present day.

You must Work this, please study well. We must have much more, many more questions. Many other questions arise in your questions (part of your studies) - the question of realizing that something ought to be done, the question of seeing that what is there is the actually correct.



And to hope that perhaps there is a possibility for that growth, but then I must try to find out in what direction it ought to go, and what it is in me that prevents it I also will find out. When I start to think in that sense, in everyday I start each day giving over to the possibility of a development of myself, that at such a time I become, in moment, concerned, with myself, perhaps with the belief that there is hope or something that ought to be done and I can call it a spiritual development, and I will call it also an objective realization of that what I am, and a knowledge then which is based on real truth instead of imagination. That gradually out of all the assumptions, that I do have, that something of reality comes to me in which I say, Yes, this is reality, this is something, this is something that I can use. This is something on which I build up house or whatever it is. It's important to get it because the question of seriousness regarding oneself in life is something that every human being at a certain time should have, and should be willing to face, and for which he should not be ashamed. Because every people speaks about the hypothetical and they don't want to talk about themselves as they really are. There is they want to talk about their shortcomings. They don't want to admit that they're only halfway on the road and perhaps a little bit less, because the assumption is that we are complete and that we are no longer being a member-see. We are of course not. Recognizing the human condition is a little bit more how terribly shortcoming he is. All our shortcomings there, that at that sometime not even coming because it is a hypothesis as our member a little older, I go down and down the road and I don't want to admit it and I prop myself up with all kind of supports, hoping that as I live you I believe in it that it still will have much, and it is just the thing that the as it will ever change into reality. This is the limit, what it doesn't happen anymore, when

things do not change into reality, I am at the end of my string and at that time there is no further possibility because I'm no longer flexible and I have crystallized. Maybe sometime that crystal should be dissolved again. As long as we know that it isn't that way yet, the possibility remains in existence and I will all the time know that it will never happen to me. And if that's the case, probably I will continue to try to work, because after all, that is what I want, I'm interested in so long as I am alive, and when I am not alive, that is when I am a walking corpse, I then will have no further interest in the millennium of life because by then there are no exist any longer. And all I do is to just keep on standing around, turning around, repeating the same old thing over and over again. If I could remain alive, if I could have eternal life, if I could have a recognition of life wanting to be lived in a certain way, and wanting that life has a right to exist without me, then I probably have the proper attitude towards what I am, only a channel through which certain forces of energy flow and which for the time being are under my control or control of my later responsibility and then involves, a discharging of that kind of responsibility. So that I am in respect to that what I should be, realized, and that I am at the end of the day, at the end of the hour, at the end of a year, or at the end of my life, not ashamed any longer, of what the problems have been on my part. It has nothing to do with the regular situation, it has to do with my attitude and wishing to work. You must work with, realize you must work with, get what that means. You have to challenge each other, you have to talk together much. I do not know how you want to develop the world but we have to know that it is based on the life of individuals. Without that it never will exist. A group by itself never will make life. But the people who make it and then that life can be multiplied because there are many people. Whatever you wish



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to do. It is up to you. I hope you will think that your duty is to do. But for me, don't think that. Not for the benefit of Japan, but for the benefit of yourself and for the possibility of your soul.

So, I hope, think for you. Think for the benefit of the world.